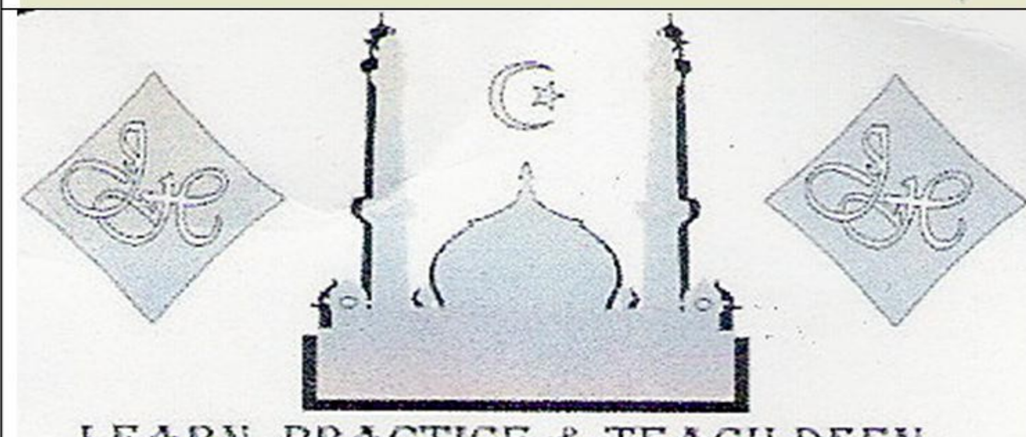
ELEMENTS OF SHAFIEE FIQH

ELEMENTS OF SHAAFI FIQH



BY

UMAR ABDUL JABBAAR

TRANSLATED BY : ABDUL KAREEM
EDITED BY: M. S. QASMI

JAAMIA HAMIDIA

EDUCATIONAL INSTITUTE

CONTENTS

****

LESSON 1
ELEMENTS OF ISLAAM

ISLAAM
It refers to submitting oneself to the teachings brought by the Prophet *Sallalahu Alaihi Wa Sallam* abiding by the commands and refraining from the prohibitions.

ELEMENTS OF ISLAAM
There are four elements of *Islaam*. They are as follows:
1. Al-Qur'aan
2. Al-Hadeeth
3. Al-Ijmaa'
4. Al-Qiyaas

AL-QUR'AAN
The sacred scripture of *Allaah Subhanahu Wa Ta'ala*, which was revealed to the last and final Prophet; Muhammad *Sallalahu Alaihi Wa Sallam*. The book guides people to their religious and worldly affairs. It teaches man how to get preparation for the eternal life.

AL-HADEETH
The statements and practices of the *Nabee Sallalahu Alaihi Wa Sallam* which explain the *Qur'aanic* teachings and direct mankind to those instructions.

AL-IJMAA'
The term *Ijmaa'* is used for the unanimity of the *Ulamaa* on a religious matter in a way that the majority of Muslims approve that unity.

AL-QIYAAS
It refers to comparing a matter, which bears no clear *Islaamic* evidence, with a similar one on the basis of having common *Illah*-ground for *Hukm*-ruling.

QUESTION
1. What is Islaaam?
2. What are the elements of Islaam?
3. What is Qur'aan?
4. What is Hadeeth?
5. What is Ijamaa'?
6. What is Qiyaas?

LESSON 2
ISLAAMIC LAWS

There are five types of *Islaamic* laws. They are follows:

1. *Al-Fardh*
2. *Assunnah*
3. *Al-Haraam*
4. *Al-Makrooh*
5. *Al-Mubaah*

AL-FARDH

It is such a law that whoever abides by it will be rewarded, and whosoever neglects it will be punished. *Fardh* and *Wajeeb* always imply the same meaning except in the chapter of *Hajj*.

ASSUNNAH

It is an instruction that there is reward for one who follows it. But there is no punishment for one who does not act upon it. *Sunnah*, *Mandoob* and *Mustahaab* are of the same meaning.

AL-HARAAM

It is such an act that whoever abstains from committing it will be rewarded, and whosever commits it will be punished.

AL-MAKROOH

It refers to such a deed that whoever refrains from committing it will be rewarded. But there is no punishment for one who commits it.

AL-MUBAAH

It is an act that there is no reward for one who observes it nor there is any punishment for a person who leaves it off.

TYPES OF FARDH

Fardh is of two types:

1. *Fardh Al-Ain*
2. *Fardh Al-Kifaayah*

FARDH AL-AIN

It is an injunction which is necessary for every sane and adult to abide by individually. If some people perform this command then it will not be accomplished from the rest.

FARDH AL-KIFAAYAH

It is such a ruling which is necessary for every sane and adult to observe individually. But if some people perform it then this obligation will be accomplished from the rest.

AL-MUKALLAF

This term refers to every individual who is adult and sane.

QUESTION

1. How many *Islaamic* laws are there and what are they?
2. What is *Fardh*?
3. What is *Sunnah*?
4. What is *Harram*?
5. What is *Makrooh*?
6. What is *Mubaah*?
7. How many types of *Fardh* are there?
8. What is *Fardh Al-Ain*?
9. What is *Fardh Al-Kiffayah*?
10. Who is regarded as *Mukallfaf*?

LESSON 3

TAHAARAH[1]

It is a specific method of cleansing which is conditional for the validity of *Salaah*. There are two types of cleanliness; cleanliness from *Hadath*-invisible impurity and cleanliness from *Khabath*-visible impurity.

TAHAARAH FROM HADATH

It is to cleanse oneself performing *Wudu*-ablution, *Ghusl*-bath or *Tayammum*, an alternative of the former two.

TAHAARAH FROM KHABTH

It is to cleanse oneself after *Istinjaa*-answering to the natural calls, and remove impurity from one's body, clothes and place (of prayer).

TYPES OF MUTAHHIRAAT[2]

The following four can be used for cleansing.

1. Clean water
2. Clean soil
3. Clean stone
4. Currying (skin)

TYPES OF WATER

There are three types of water.

1. Water which is clean itself and can be used for cleansing
2. Water which is clean itself but cannot be used for cleansing
3. Water which is polluted

[1] Cleanliness

[2] Thing which can be used for cleansing

WATER WHICH IS CLEAN AND CAN BE USED FOR CLEANSING

All types of rain and spring-water, which have not changed any of their qualities[1] because of having been mixed with something that can pollute them. Like seawater, river-water, ice-water, snow-water and similar water.

WATER THAT HAS CHANGED BUT CAN BE USED FOR CLEANSING

Water, which has changed any or all of its qualities because of having been mixed with something that cannot pollute it, is of five types.

1. Water that has changed because of its being stagnant for a long period or due to its being birth place of fish and frogs.
2. Water which has changed because of the place where it is standing, the channel it flows through or having been mixed with clay or salt.
3. Water that has changed because of having been mixed with something impossible to avoid it, like the leaves of tree which fall on water through wind.
4. Water that has changed due to the colour of port which has been painted, tar for instance.
5. Water which has changed because of the impurity that is laying nearby. A stinking corpse for instance, laying next to water and water changes its quality due to getting mixed with odour through wind. Or water that has changed because of getting mixed with something which cannot be separated such as oil or fat.

WATER CLEAN ITSELF BUT CANNOT BE USED FOR CLEANSING

There are three types of water which are clean themselves but they cannot be used for cleansing.

1. Water which has changed completely because of having been mixed with something pure which is not an integral part of water nor is it laying nearby, like sugar and honey.
2. Little quantity of water that has already been used for cleansing.
3. Water that has been extracted from any tree by rinsing, boiling or any similar method, such as rose and coconut-water.

POLLUTED WATER

Polluted water is of two types.

1. Water which has changed any of its qualities because of falling something impure into it, whether the impurity is in little or large quantity.
2. Water which is little in quantity will be polluted when something impure falls into it, even if water has not changed any of its qualities.

QUESTION

1. What is *Tahaarah*?
2. What does *Tahaarah* from *Hadath* mean?
3. What does *Tahaarah* from *Khubth* stand for?
4. How many types of objects can be used for cleansing?
5. What type of water is clean and can be used for cleansing?
6. What type of water is considered changed, but clean itself?

---

[1] There are three qualities of water; colour, smell and taste.

7. What type of water is clean but cannot be used for cleansing?
8. What type of water is regarded as polluted?

LESSON 4

NAJAASAAT[1]

There are three types of impurity.

1. *Mughalladhah*
2. *Mukhaffafah*
3. *Mutawassitah*

MUGHALLADHAH

It is dog, pig and their saliva, mucus and sweat. The kids of these two animals, even if they are born by coupling of a pure animal are also amongst the *Mughalladhah*.

METHOD OF CLEANSING MUGHALLADHAH

The object which is polluted by this impurity must be washed seven times; six times with pure water and one time with pure clay after removing the impurity.

MUKHAFFAFAH

It is the urinal of a suckling baby before it reaches the age of two years.

METHOD OF CLEANSING MUKHAFFAFAH

The place which is polluted by this kind of impurity must be sprinkled with water till it gets wet.

MUTAWASSITAH

There are two types of *Mutawassitah*.

1. *Hukmiyyah*
2. *Ainiyyah*

HUKMIYYAH

It is an impurity which does not get any shape, taste, colour or smell, like the urinal other than that of suckling baby when it dries leaving no sing behind.

METHOD OF CLEANSING HUKMIYYAH

The place or object which is polluted by this impurity will be regarded pure when it is washed, even one time with clean water.

AINIYYAH

It is an impurity which gets shape, taste, colour or smell such as stool, dung, blood, pus, vomit, intoxicant liquor, *Mazi*,[2] *Wadi*,[3] all types of dead carcasses except man, fish and grasshopper, milk of any unlawful alive animal and the portion separated from the body of any living animal except man, fish and grasshopper.

[1] Impurities
[2] *Mazi* is a liquid which discharges through urethra because of sexual excitement
[3] *Wadi* is a fluid that comes out through urethra mostly after urine due to sickness

METHOD OF CLEANSING AINIYYAH

The place or objected which is polluted by this impurity must be washed with clean water till the impurity removes complexly. No matter if the trace of impurity remains on the place or clothes and it can hardly be removed.

METHOD OF CLEANSING WINE

It will be considered pure when it turns into vinegar.

METHOD OF CLEANSING SKIN

The skin of animal will be regarded as clean after it has been tanned except the skin of dog, pig and their offspring, even if they are born by the combination of a lawful animal.

QUESTION

1. How many types of *Najaasaah* are there?
2. What is *Najaasah Mughalladha*?
3. What is the method of cleansing *Muhalladha*?
4. What is *Najaasah Mukhaffafah*?
5. What is the method of cleansing *Najaasah Mukhaffafah*?
6. How many types of *Najaasah Mutawassitah* are there?
7. What is *Najaasahtul Hukmiyyah*?
8. What is the method of cleansing *Najaasatul Hukmiyyah*?
9. What is *Najaasatul Ayniyyah*?
10. What is the method of cleansing *Najaasatul Ayniyyah*?
11. Write down the method of purifying win?
12. Explain the method of purify the skin of animal?

LESSON 5

ISTINJAA

Istinjaa is an act of purifying polluted private parts after using toilet whether with the help of water, stone or similar objects.

METHOD OF MAKING ISTINJAA

Wipe the outward of private part with three clean stones in order to remove the impurity. Thereafter, wash the private part with clean water to take out the trace of impurity. It is permissible to make *Istinjaa* with any of the two objects, but using water is better.

CONDITIONS FOR MAKING ISTINJAA WITH STONE

1. The impurity must not get dry nor does it spread.
2. The stone must be free from impurity.
3. The impurity must not exceed the private part
4. The stone or its alternate must be dry and clean. It can serve the purpose of removing impurity.

ALTERNATIVE OBJECT TO STONE
Every clean inanimate which is not regard sacred can be used as an alternative to stone, paper and wood for instance.

ACTS THAT ARE SUNNAH IN ISTINJAA
1. To enter the toilet with the left foot and come out with the right one.
2. To recite the following *Du'aa* before entering:
بسم الله أعوذ بالله من الخبث و الخبائث
(Transliteration: Bismillah, Aau'zubillahi Minal-Khubsi Wal-Khabaayees)
(Translation: In the name of Allaah, I seek refuge with Allaah from the male and female evil devils.)
When coming out from the toilet read this *Du'aa*:
الحمد الله الذي اذهب عنى الأذى و عافاني
(Transliteration: Alhamdulillahillazee Azhaba Annil-Azaa Wa Aafaanee)
(Translation: All praise is due to Allaah who has taken away from me harmful substances and granted me relief.)
3. To relieve (when a toilet is not available) in privacy where one can not be seen nor can the sound and oduor of excrement be heard and smelled.
4. To use the left hand for making *Istinjaa* and wash it before and after relieving.
5. To safeguard oneself from the droplets of urine and stool.

ACTS THAT ARE MAKROOH IN ISTINJAA
1. To urinate in water which is in a large quantity
2. To take something which carries the name of Allah inside the toilet
3. To face *Qiblah*[1] or turn the back towards it
4. To face the direction of wind
5. To speak beside asking for something to remove impurity
6. To spit without any necessity
7. To look towards the sky.
8. To relieve under a fruit-bearing tree or at the shade of a tree where people sit.

QUESTION
1. What is *Istinjaa*?
2. What is the method of making *Istinjaa*?
3. What are the conditions for making *Istinjaa* with stone?
4. What acts are *Sunnah* in *Istinjaa*?
5. What acts are *Makrooh* in *Istinjaa*?

[1] The direction faced in *Salaah* is called *Qiblah*

LESSON 6

WUDHOO[1]

CONDITIONS FOR WUDHOO

There are five conditions for the validity of *Wudhoo*. The conditions are as follows:

1. To be a Muslim
2. To be sound
3. The parts of body which are washed in *Wudhoo* must be free from any object that prevents water from reaching the entire parts such as candle, fat and discharge collecting in eye corners.
4. To not regard any *Fardh* of *Wudhoo* as *Sunnah*

ACTS THAT ARE OBLIGATORY IN WUDHOO

There are six practices in *Wudhoo* which are necessary to follow. The practices are as follows:

1. To make the intention of *Wudhoo* before washing the face
2. To wash the whole face from the hair of the forehead to below the chin and from one earlobe to another
3. To wash both the hands including the elbows and the fingertips covered by the long nails
4. To make *Masah* of some part of head, even if there is no hair. It will not suffice to make only *Masah* of long hair follows from head.
5. To wash both the feet including the ankles and the heals
6. To maintain proper sequence in washing the above-mentioned four parts

ACTS THAT ARE SUNNAH IN WUDHOO

There are many *Sunan* acts in *Wudhoo*. Few of them are as follows:

1. To recite *Bismillah*
2. To wash both the hands up to the wrists before putting them into the container
3. To use *Miswaak*
4. To gargle
5. To rinse the nose
6. To make *Masah* of the complete head
7. To make *Masah* of the both outer and inter parts of ears
8. To make *Khilaal* of the fingers of hands and feet
9. To make *Khilaal* of the thick beard
10. To shake the ring
11. To wash the right hand first
12. To repeat every action three times
13. To wash the next part before the previous one gets dry
15. To rub the parts while washing
16. To read the *Du'aa* after completing the *Wudhoo*

ACTS THAT ARE MAKROOH IN WUDHOO

The following four acts are *Makhrooh* in *Wudhoo*:

1. To use water more than necessity

[1] Ablution

2. To seek someone's assistance for making *Wudhoo* without any valid reason
3. To wash the specific parts more than thrice
4. To dry out the body

ACTS THAT INVALIDATE WUDHOO

Acts that can invalidate one's *Wudhoo* are of four types.

1. Whatever comes out from any of the private parts
2. Losing sense by drinking, sickness, fainting or sleeping in a way that the rumps are not attached with the ground
3. Touching the hands of *Ghair-Mahram*[1] from opposite sex without any barrier
4. To touch the private part of someone with the palm or fingertips

QUESTIONS

1. How many conditions are there for *Wudhoo*?
2. How many *Farayeedh* are there in *Wudhoo*?
3. How many acts are *Sunnah* in *Wudhoo*?
4. How many acts are *Makrooh* in *Wudhoo*?
5. What are the factors that can invalidate one's *Wudhoo*?

LESSON 7

GHUSL

FACTORS THAT MAKE GHUSL OBLIGATORY

There are six factors that make *Ghusl* obligatory. The factors are as follows:

1. To get glans[2] of male's private part into female's private one
2. To discharge semen
3. To occur death to a Muslim who has not been martyred
4. To experience the menstrual course
5. To flow blood after childbirth
6. To give birth to a child

FACTORS THAT ARE OBLIGATORY IN GHUSL

The below mentioned two acts are compulsory in *Ghusl*:

1. To make intention when washing the first part of the body
2. To let water reach the entire body and the roots of hair

ACTS THAT ARE SUNNAH IN GHUSL

There are many *Sunnah* acts in *Ghusl*. Some of them are as follows:

1. To make *Istinjaa*
2. To perform *Wudhoo* before taking a bath
3. To rub the body
4. To begin with the right and side of the body
5. To pour water three times
6. To wash the next part of the body before the former gets dry

[1] One whom is permitted to marry
[2] The portion where circumcise is performed

CONDITIONS FOR GHUSL

The factors that are conditional for the validity of *Wudhoo* are conditional for the validity of *Ghusl* as well.

ACTS THAT ARE MAKROOH

The acts which are *Makrooh* in *Wudhoo* are also *Makrooh* in *Ghusl*.

QUESTIONS

1. What makes *Ghusl* obligatory?
2. How many *Faraayeedh* are there in *Ghusl*?
3. What acts are *Sunnah* in *Ghusl*?
4. What are the conditions of the validity of Ghusl?
5. What acts are *Makrooh* in *Ghusl*?

LESSON 8

TAYAMMUM

It is to rub the face and both the hands with clean soil in a specific manner. *Tayammum* is an alternative of *Wudhoo* and *Ghusl*.

FACTORS THAT MAKE TAYAMMUM PERMISSIBLE

1. Absence of water
2. Fear of using water[1]
3. Being in need of water even for the drinking of a domestic animal, if water is used

CONDITIONS FOR TAYAMMUM

The following are the conditions for the validity of *Tayammum*:

1. To search water before performing *Tayammum*
2. To make intention of performing *Tayammum* with clean and dusty soil
3. To make *Tayammum* after the time of *Salaah* has begun
4. To perform *Tayammum* for every *Fardh Salaah*

FACTORS THAT ARE COMPULSORY IN TAYAMMUM

1. To make intention of obtaining purity for performing *Fardh Salaah*
2. To strike the both palms twice on the ground and make the *Masah* of face and both hands including the elbows
3. To rub the dust on the parts of body where *Masah* is made
4. To maintain proper order in performing *Tayammum*

FACTORS THAT INVALIDATE TAYAMMUM

The below-mentioned factors will invalidate *Tayammum:*

1. All the acts which invalidate *Wudhoo* will invalidate *Tayammum* as well
2. Sighting of water before commencing *Salaah*
3. The apostasy

[1] One is sick and fears that he will get more sick if he uses water or it will cause harm to his body

COMBINING WUDHOO AND TAYAMMUM
One who gets injury or pimple on any part of one's body, one has to make the *Masah* of the wounded or pimpled part and wash the rest.

ONE WHO GETS PLASTER OR BANDAGE
A person who gets a plaster or a bandage on any parts of his body then he should perform *Tayammum* and make *Masah* over the plaster or bandage. If the plaster or bandage is on a portion where *Tayammum* is not performed, and it has been put on in the state of *Tahaarah* and the *Masah* was made, there is no need to repeat the *Masah* while making *Tayammum*. But if the plaster or bandage is on a part which is rubbed in the *Tayammum,* and it has not been put on in the state of *Tahaarah* then the *Masah* that made after putting the bandage or plaster will not suffice. It must be repeated when making *Tayammum*.

QUESTIONS
1. What is *Tayammum*?
2. What makes *Tayammum* permissible?
3. Explain the conditions for the validity of *Tayammum*?
4. What are the *Faraayeedh* of *Tayammum*?
5. What invalidates *Tayammum*?
6. Who can combine *Wudhoo* and *Tayammum*?
7. What is the ruling concerning a person who has a bandage or plaster?

LESSON 9
HAIDH AND NIFAAS

The blood flows from woman's womb is of three types; 1) *Haidh* 2) *Nifaas* 3) *Istihaadhah*

HAIDH
It is the blood which normally flows from the uterus of a nine year-old girl.

NIFAAS
It is the blood that flows from woman's womb after childbirth

ISTIHAADHAH
The blood which discharges from woman's organ because of some illness is known as *Istihaadhah*.

PERIOD OF HAIDH
The minimum period of *Haidh* is one day and night while the maximum duration is fifteen days and nights. The blood which flows for more then fifteen days and nights is the blood of *Istihadhah*.

PERIOD OF HAML[1]
The minimum duration of pregnancy is six months and the maximum is nine months.

[1] Pregnancy

PERIOD OF NIFAAS

The minimum period of *Nifaas* is a short span of time while the normal period is forty days and nights. The maximum duration is sixty days. The blood which exceeds sixty days will be regarded as the blood of *Istihaadhah*.

RITUALS FORBIDDEN IN THE STATE OF HADTH ASGHAR [1]

The following rituals are forbidden for one who is in the state of minor impurity.

1. To perform *Salaah*
2. To make *Tawaaf*
3. To touch the Glorious *Qur'aan* or carry it (without any cover)

RITUALS FORBIDDEN FOR JUNIBI[2]

The following worships are prohibited in the state of major impurity.

1. To perform *Salaah*
2. To make *Tawaaf* of the *Ka'bah*
3. To touch the Glorious Qur'aan or carry it
4. To recite the Glorious Qur'aan
5. To enter *Masjid*

ACTS FORBIDDEN FOR HAIDHAH AND NUFASAAH

The following are forbidden in the state of *Haidh* and *Nifaas*.

1. To perform *Salaah*
2. To make *Tawaaf* of the *Ka'baah*
3. To touch or carry the Glorious *Qur'aan*
4. To recite the Glorious *Qur'aan*
5. To enter *Masjid*
6. To keep fast
7. To enjoy any part of one's wife from navel to knees.

QUESTIONS

1. How many types of woman's blood are there?
2. What is *Haidh*?
3. What is *Nifaas*?
4. What is *Istihaadhah*?
5. How long is the period of *Haml*?
6. What is the period of *Nifaas*?
7. What worships are forbidden in the state of *Hadth Asghar*?
8. What rituals are forbidden in the state of *Janaabah*?
9. What things are forbidden in the state of *Haidh* and *Nifaas*?

[1] *Hadth Asghar* means minor impurity which necessitates *Wudhoo*

[2] One who is in the state of major impurity that makes *Ghusl Fardh*

LESSON 10
SALAAH

FIVE DAILY SALAAH

Five *Salaah* in a day are obligatory for every sane and adult Muslim. Whoever denies the obligatory of *Salaah* will be regarded as *Kaafir*-disbeliever.
Children should be commanded to perform *Salaah* when they reach the age of seven. They must be punished if they neglect it at the age of ten.

CONDITIONS FOR THE VALIDITY OF SALAAH

1. Purification from both major and minor impurities
2. Purification of body, clothes and place of performing *Salaah*
3. Covering of *Al-Aurah*
4. Facing the *Qiblah*
5. Performing *Salaah* at their prescribed times

AL-AURAH

It refers to covering some specific parts of the body. The *Aurah* of man is from navel to knees and the *Aurah* of woman is the whole body except face and palms.

TIMES OF SALAAH

Time of *Subh*

It is from early dawn up to sunrise.

Time of *Zuhr*

It begins when the sun passes through its meridian and ends when the shadow of an object becomes the same size of the object beside the shadow that was cast at zenith.

Time of *Asr*

It commences when the shadow of an object appears double of the object and ends when the sun sets.

Time of *Mughrib*

It begins when the sun completely sets and ends when all redness disappears from the western horizon.

Time of *Ishaa*

It begins when all redness disappears from the western horizon and ends when early dawn appears.

TIMES WHEN NAFL SALAAH IS MAKROOH

It is *Makrooh* to perform any *Nafl Salaah* beside *Makkah* during the following times:

1. After *Subh Salaah* (*Fajr*) till the sun rises
2. At the time of sun-rising till it rises at least equal to the height of a spear
3. At midday when the sun is at its zenith until it moves from its position except Friday
4. After *Asr Salaah* till the sun sets completely

QUESTIONS

1. What is the ruling concerning five daily *Salaah*?
2. What are the conditions for the validity of *Salaah*?
3. What is *Al-Aurah*?
4. Mention the times of five daily *Salaah*?
5. What are the times when *Nafl Salaah* is *Makrooh*?

LESSON 11

ARKAANUSSALAAH[1]

There are thirteen compulsory acts in *Salaah*. They are as follows:

1. To make the intention of *Salaah* when saying *Allahu Akbar* at the beginning of *Salaah*
2. To stand upright in *Fardh Salaah*, if capable
3. To say *Allahu Akbar* at the beginning of *Salaah*
4. To recite *Al-Faatihah*
5. To make *Ruku'* calmly and unhurriedly
6. To stand up erect after *Ruku'*
7. To make two *Sajdaah*
8. To sit between two *Sajdaah*
9. To sit at the end of *Salaah*
10. To read *Tashahhud* in the final sitting
11. To read *Durood* in the final sitting
12. To perform every part of *Salaah* in proper order
13. To end *Salaah* by making first *Salaam*

CONDITIONS FOR NIYYAH

1. To define *Salaah* while intending and make the intention of *Fardh* as well, if it is a *Fardh*
2. To define *Salaah* while intending and make *Qazaa* of it when missed, if it is amongst such *Nawaafil* which is performed at an appointed time or for a particular reason[2]
3. To make only intention of *Salaah*, if it is a general *Nafl*

CONDITIONS FOR SURAH AL-FAATIHAH

1. To maintain correct sequence
2. To recite one *Aayah* after another without any delay
3. To pronounce correctly every letter which has a *Tashdeed* upon it
4. To not make such mistake which changes the meaning
5. To recite in a manner that one can hear one's recitation
6. To not add any word which is beside the words of the Glorious *Qur'aan*

CONDITIONS FOR RUKU'

1. To bow down by placing both the hands on the knees

[1] Essential parts of *Salaah*

[2] Such as *Eid Salaah, Sunnah* followed by five daily *Fardh, Salaah* for dropsy

2. To bow down by keeping back and head straight and at the same level

CONDITIONS FOR SAJDAH

1. To make *Sajdah* with the help of seven parts of the body[1]
2. To keep the forehead disclosed
3. To not make *Sajdah* on such a thing that moves while prostrating

QUESTIONS

1. How many compulsory acts are there in *Salaah*?
2. What are the conditions for *Niyyah*?
3. What are the conditions for *Suratul Faatihah*?
4. What are the conditions for *Ruku'*?
5. What are the conditions for *Sajdah*?

LESSON 12
PRE-SUNAN OF SALAAH

The following acts are *Sunnah* before commencing *Salaah.*

1. To give *Adhaan* for all five daily *Salaah* at their prescribed times during both residing and journey except *Fajr*. It is *Sunnah* to give two *Adhaan* for *Fajr*. The first one is to be given after midnight while the second one should be given after dawn.
2. To give *Iqaamah* just before performing the *Fardh Salaah*
3. To use *Miswaak*. It is *Sunnah* to do *Miswaak* at any time except fasting person. He is not permitted to do *Miswaak* after *Zawaal*
4. To place an object in front in order to prevent someone passing by the front

SUNNAH AFTER COMMENCING SALAAH

There are two types of *Sunnah* in *Salaah; Ab'aadh*-part of *Salaah* and *Haiaat*-form of *Salaah*.

AB'AADH OF SALAAH

There are seven *Ab'aadh*-parts of *Salaah*. Whoever misses any of them will have to make *Sajdhah Assahw* at the end of *Salaah*. The *Ab'aadh* are as follows:

1. To sit for the first sitting
2. To read *Tashahhud* in the first sitting
3. To read *Durood* in the first sitting
4. To send *durood* to the Prophet *Sallalahu Alaihi Wasallam* and his family in the final sitting
5. To read *Du'aa Al-qunoot* in *Fajr Salaah*, and in *Witr* only during the second half of *Ramadhaan*
6. To read *Qunoot* in standing position
7. To send *Durood* to the Prophet *Sallalahu Alakih Wasallam*, his family and the companions while reading *Qunoot*

[1] Toes of both feed, knees, palms, face-nose and forehead

SUJOOD ASSAHW

It is to perform two *Sajdah* at the end of *Salaah* after reading *Tashahhud* and before making *Salaam*.

FACTORS THAT MAKE SUJOOD ASSAHW COMPULSORY

1. To not perform any *Ab'aadh* of *Salaah*
2. To do something by mistake which invalidates *Salaah* if done purposely, like uttering a single letter by mistake
3. To have doubt about *Rakaaat*. If one has doubt concerning the *Rakaat* he has performed then he should complete his *Salaah* on the basis of the *Rakaat* he has no doubt about and make *Sajdah Assahw* at the end of *Salaah*.
4. To perform any *Qauli Rukn*[1], which does not invalidate *Salaah* in wrong place such as re-reciting *Surah Al-Fatihah* in *Ruku'*, *Sujood* or in *Juloos*

HAIAAT OF SALAAH

There are many *Haiaat*-forms of *Salaah*. Few of them are as follows:

1. To raise both hands up to the shoulders when saying *Allahu Akbar* at the beginning of *Salaah*, while going to *Ruku'*, coming up from *Ruku'* and standing up from the first sitting of *Tashahhud*
2. To fold the hands placing the right over the left below the chest
3. To read the opening *Du'aa*; *Thanaa*
4. To recite *Taawudh*
5. To recite any *Surah* after reciting *Surah Al-Faatiha*. This is only for *Imaam*. The followers should listen to *Imaam*'s recitation
6. To recite a loud in *Jehree Salaah*[2] and soft in *Sirree Salaah*[3]
7. To read *Takbeerat* when coming up from *Ruku'* and *Sajdah* and while bowing down for *Ruku'*
8. To read *Tasbeeh* in *Ruku'* and *Sujood*
9. To say *Aameen* at the end of *Surah Al-Faatihah*
10. To say *Sami'Allahuliman Hamidah, Rabbanaa Walakal Hamd* when coming up from *Ruku'*
11. To sit on the left leg in all sittings
12. To sit for the final sitting placing the back flat on the ground and keeping the right foot upright while the toes are facing the direction of *Qiblah*
13. To place both the hands on the thighs in a manner that the fingers of left hand are left open while the fingers of right one are kept closed except the index finger
14. To make the second *Salaam*

DIFFERENCE BETWEEN MALE AND FEMALE'S SALAAH

There are four differences between the *Salaah* of man and woman. The differences are as follows:

1. Man has to keep his arms away from his ribs in *Ruku'* while woman has to keep her arms close to the side of her body.

---

[1] Part of *Salaah* which is performed by reading like *Surah Al-Faatihah*

[2] Fajr, Maghrib, Ishaa, Jumu'ah, Eid, Taraaweeh

[3] Zuhar, Asr,

2. Man has to keep his stomach away from his thighs in *Sujood* whereas woman should bend her body in such a manner that the stomach touches the thighs.
3. Man must recite aloud in *Jehree Salaah* while woman has to recite soft in every *Salaah* especially when she is performing *Salaah* in presence of an *Ajnabee*.[1]
4. Man should read *Subhaanallah* in order to remind *Imaam* when he makes any mistake whilst woman should only clap her hands.

QUESTIONS:

1. How many pre-*Sunan* of *Salaah* are there?
2. How many *Sunan* are there in *Salaah*?
3. How many *Ab'aadh* are there in *Salaah*?
4. What is *Sujood As-Sahw*?
5. What makes *Sajdah Sahw* necessary?
6. How many *Haiaat* are there in *Salaah*?
7. What are the differences between male and female's *Salaah*?

LESSON 13

FACTORS WHICH INVALIDATE SALAAH OR MAKE IT MAKROOH

FACTORS WHICH INVALIDATE SALAAH

1. To pass gas
2. To make delay in cleansing impurity when it falls on the body or clothes
3. To delay in covering *Aurah* when it is exposed
4. To utter a word knowingly
5. To eat purposely something that invalidates fasting
6. To eat something in large quantity by mistake
7. To put three steps continuously even by mistake
8. To walk
9. To jump
10. To add something intentionally which is not the part of *Salaah*
11. To laugh aloud
12. To change the *Niyyah*
13. To leave out any *Rukn* or *Shart* of *Salaah*

FACTORS THAT MAKE SALAAH MAKROOH

There are many *Makrooh* acts in *Salaah*. Some of them are as follows:

1. To look on either side by turning the neck without any necessity
2. To look towards the sky
3. To stand on one leg or place the one in front and the other behind or join the both together
4. To spit
5. To blow the nose
6. To recite aloud in *Sirree* and soft in *Jahree Salaah*
7. To perform *Salaah* at graveyard
8. To perform *Salaah* when one needs to answer to the calls of nature or pass gas
9. To keep the head uncovered

[1] One whom marriage is permitted

10. To perform *Salaah* when one is extremely hungry for food and it has been served
11. To crack the fingers or intertwine them

QUESTIONS

1. What factors invalidate *Salaah*?
2. What things are *Makrooh* in *Salaah*?

LESSON 14

ANNAWAAFIL[1]

There are two types of *Nawaafil*; *Rawaatib* and *Ghair Rawaatib*.

RAWAATIB

It refers to the *Nawaafil* which are followed by the five daily *Fardh Salaah*. There are two types of *Rawaatib*; *Muakkadah* and *Ghair Muakkadah.*

RAWAATIB MUAKKADAH

They are ten *Rakaats* of *Rawaatib Muakkadah*. The detail of the *Rakaat* is as follows:
2 *Rakaats* before the *Fardh* of *Fajr Salaah*
2 *Rakaats* before and 2 *Rakaats* after the *Fardh* of *Dhuhr*
2 *Rakaats* after the *Fardh* of *Maghrib*
2 *Rakaats* after the *Fardh* of *Ishaa*

RAWAATIB GHAIR MUAKKKADH

There are eight *Rakaats* of *Rawaatib Ghair Muakkadh*. The *Rakaats* are as follows:
2 *Rakaats* before the *Fardh* of *Dhuhr*
4 *Rakaats* before the *Fardh* of *Asr Salaah* by two *Salaam*
2 *Rakaats* before the *Fardh* of *Ishaa Salaah*

GHAIR RAWAATIB

It refers to the *Nawaafil* which are not followed by the five daily *Fardh Salaah*. They are as follows:

1. *Witr*. It is performed after *Ishaa Salaah*. The minimum *Raka'* is one and the maximum is eleven.
2. *Taraaweeh*. This *Nawaafil* is performed after *Ishaa Salaah* during the month of *Ramadhaan*. It consists of 20 *Rakaats* by 10 *Salaam*.
3. *Salaatudh-Dhuhaa*. The minimum number of *Rakaat* is two while the maximum is eight. The time of this optional prayer commences after sunrise and ends when the sun passes through its meridian.
4. *Tahiyyatul Masjid*. It is to perform 2 *Rakaats* immediately on entering the *Masjid* before sitting.
5. *Salaah* of two *Eids-Eidul Fitr* and *Eidul Adhaa*
6. *Salaah* of two eclipses-eclipse of the sun and the moon

[1] Optional prayers

QUESTIONS

1. How many types of *Nawaafil* are there?
2. What are *Rawaatib*?
3. What are *Ghair Rawaatib*?
4. Which *Rawaatib* are called *Ghair Muakkadh*?

LESSON 15

SALAATUL JAMAA'H[1]

It is *Fardh Al-Kifaayah* for residing men to perform five daily *Salaah* in congregation while performing *Jumo'ah Salaah* in congregation is *Fardh Al-Ain*.

CONDITIONS FOR FOLLOWING IMAAM

1. To make intention of following *Imaam*
2. To not stand ahead of *Imaam*
3. To be aware of *Imaam's* movements even with the help of a representative
4. To be close to *Imaam*, if *Salaah* is performed at a place other than *Majid*
5. To not be a barrier between *Imaam* and the followers
6. To not exceed *Imaam* nor delay in following him by two *Rukn*-essential parts of *Salaah* without any necessity
7. To not read *Takbeer Attahreemah* before *Imaam* or when he reads
8. To follow *Imaam* particularly in the *Sunnah* where differences will invalidate *Salaah* like sitting for the fist *Tashahhud* and *Sujood Assahw*
9. To not consider repeating *Salaah* as necessary for *Imaam*

WHOM CAN BE FOLLOWED IN SALAAH

Every sane and adult Muslim can be followed in *Salaah*. But a woman can not be followed by a man nor can an *Ummee*[2] be followed by a *Qaree*[3]. It is not permitted for one who is performing *Fardh* to follow someone who is performing *Nafl Salaah*.

WHOSE IMAAMAT IS MAKROOH

It is *Makrooh* to perform *Salaah* behind a person who is disliked by most of the people. It is also *Makrooh* to perform *Salaah* behind a child, one who makes some minor mistakes which do not change the meaning, one who is not circumcised even he is *Baaligh* and one who does not prevent from impurity.

QUESTIONS

1. What is the ruling concerning *Jamaat*?
2. What are the conditions for following *Imaam*?
3. Who can be followed in *Jamaat Salaah*?
4. Whose *Imaamat* is *Makrooh*?

---

[1] Congregational prayer
[2] One who does not know how to recite
[3] One who is master of reciting

LESSON 16
TYPE OF FOLLOWER

There are two types of followers; *Masbooq* and *Muwaafiq*

MASBOOQ

Masbooq is a follower who joins the congregation at a moment that there is no time to recite *Faatihah* before the *Imaam* bows down for *Ruku'*.

MUWAAFIQ

Muwaafiq is a follower who joins the congregation at a moment that he gets a chance to recite *Faatihah* before the *Imaam* bows down for *Ruku'*.

RULING FOR MASBOOQ

1. If *Masboo* finds the *Imaam* in the position of *Ruku'*, he will join him in the *Ruku'* without reading *Al-Faatihah*. If he gets the *Imaam* easily in *Ruku'* then it will be considered that he has got this *Rak'h*.
2. When he gets the *Imaam* in standing position, but the *Imaam* bows down for *Ruku'* before the *Masbooq* completes *Al-Fatihah* then he should also bow down for *Ruku'* with *Imaam,* if he was not busy in reading opening *Du'aa* or *Ta'awwz*. It is not necessary for him to recite the rest of *Faatihah*.
3. If he gets the *Imaam* in standing position and begins reading the opening *Du'aa* or *Ta'awwuz,* and before he completes reciting *Faatihah*, the *Imaam* bows down for *Ruku'* then he has to stay behind for as long as he was busy with the *Du'aa* or *Ta'awwuz*. Thereafter, if he meets the *Imaam* in the position of *Ruku'* then it will be considered that he has got that *Rakaat*. But if the *Imaam* stands up from *Ruku'* before the *Masbooq* bows down then it will be considered that he has missed that *Rak'h*. If the *Imaam* performs *Sajdaah* before the *Masbooq* completes *Faatihah*, his *Salaah* will be invalid, if he has not intended separation from the *Jamaat*.

RULING FOR MUWAAFIQ

1. *Muwaafiq* must complete *Faatihah*. If the *Imaam* goes to *Ruku'* before the *Muwaafiq* completes *Faatihah*, he should stay behind in order to complete it.
2. When he stays behind for reciting *Faatihah*, he is permitted to make delay in following *Imaam* to the extent of three *Arkaan* due to any of the following reasons:

a) When *Muwaafiq* is habitual of reading slow not because of *Wawasah* while the *Imaam* reads in normal speed.

b) When he forgets reciting *Faatihah* and remembers it before making *Ruku'* with the *Imaam*. But if he remembers it after performing *Ruku'*, he will not perform it at the same. He will continue following the *Imaam* and after making *Salaam,* he will perform one *Rakaat* more.

c) When he engages himself with the opening *Du'aa* or *Ta'wwuz* thinking that he will recite *Suratul Faatihah* before the *Imaam* goes to *Ruku'* but he can not. If he fails to recite *Faatihah* and does not get the *Imaam* in the position of *Ruku'* then that *Rak'h* is missed and he will perform it after the *Imaam* makes *Salaam*.

QUESTIONS

1. How many types of followers are there?
2. Who is *Masbooq*?
3. Who is *Muwaafiq*?
4. What is the ruling for *Masbooq*?
5. What is the ruling for *Muwaafiq* or *Laahiq*?

LESSON 17

SALAATUL MUSAFIR[1]

A *Musafir*-traveler is permitted to perform *Qsr*-shortened *Salaah*; only two *Rak'h* out of four *Rakaat Fardh Salaah*. He may combine *Dhuhr* and *Asr* either at *Dhuhr* or *Asr* time and *Maghrib* and *Ishaa* at *Maghrib* or *Ishaa* time.

CONDITIONS FOR THE VALIDITY OF SHORTENING

1. To travel a distance which can be covered in one day and night by riding an animal
2. To set for the journey with an intention of staying at a particular place
3. To not make the journey for any *Haraam* purpose
4. To make an intention of *Qsr* for every *Salaah* where *Qsr* is permitted
5. To not follow a residing *Imaam*

CONDITIONS FOR COMBINING TWO SALAAH AT THE TIME OF FIRST ONE

1. To begin with the *Salaah* of the time
2. To make an intention of combining while performing the first *Salaah*
3. To combine them without making any delay
4. To be on the journey before commencing the time of the second *Salaah*

CONDITIONS FOR COMBINING TWO SALAAH AT THE TIME OF SECOND ONE

1. To make an intention of making delay when performing the first *Salaah*
2. To keep on journey till the time of both *Salaah* ends

QUESTIONS

1. How should a traveler perform *Salaah*?
2. What are the conditions for the *Qsr*?
3. What are the conditions for combing two *Salaah* at the time of first one?
4. What are the conditions for combining two *Salaah* at the time of second one?

[1] Traveler's Prayer

LESSON 18

SALAATUL JUMU'H[1]

It is obligatory for every sane, adult and healthy residing male Muslim to perform *Jumu'h Salaah*.

CONDITIONS FOR THE VALIDITY OF JUMU'H SALAAH

1. To perform in a town or city
2. To perform in congregation attended by forty people at least
3. To perform at the time of *Zuhar Salaah*
4. To deliver two *Khutbah* before the *Salaah*
5. To not perform any other *Jumu'h Salaah* before or after the first one in the same town

ARKAAN OF TWO KHUTBAH

1. One who delivers the *Khutbah* must be in the state of purity from both major and minor impurities
2. His clothes, body and the place should be cleansed from impurities
3. His *Aurah* must be covered
4. The *Khutbah* should be delivered in standing position, if can
5. He should sit comfortably between both the *Khutbah*
6. *Khutbah* should be delivered in a loud voice so that the audience can hear it
7. The *Salaah* should be begun immediately after the *Khutbah* without any delay

EXCUSES THAT PERMIT TO LEAVE JUMU'H

Jumu'h Salaah is not obligatory under the following conditions:

1. Sickness
2. Crippling
1. Blindness
2. Heavy rain

HOW TO GET JUMU'H

One who gets one *Rak'h* with the *Imaam* will be considered as if he has got the *Jumu'h*. He will complete his remaining *Rak'h* reciting aloud after the *Imaam* makes *Salaam*. But if one does not get any *Rak'h* with the *Imaam* then he will intend for *Jumu'h* and complete the rest of *Salaah* performing *Dhur Salaah.*

ACTS THAT ARE SUNNAH ON JUMUAH DAY

1. To take a bath and purify the body
2. To cut nails
3. To apply *Itr*-perfume
4. To wear white clothes
5. To listen to the *Khutbah* attentively
6. To read *Takbeer* while going to *Masjid* except the *Khateeb*

[1] Friday Prayer

QUESTIONS

1. What is the ruling concerning *Jumu'h Salaah*?
2. What are the conditions for the validity of *Jumu'h Salaah*?
3. What are the essential parts of two *Khutbah*?
4. What are excuses that permit to not perform *Jumu'h*?
5. How to get the *Jumu'h Salaah*?
6. Explain the *Sunnah* acts of *Jumu'h* day?

LESSON 19
EID SALAAH

Salaah of two *Eid* are *Sunnah Al-Muakkadah* for both residing and traveler, free and slave Muslim in congregation or individually. The number of *Rak'h* is two and the time is from sunrise to *Zawaal*.[1]

METHOD OF PERFORMING EID SALAAH

Say *Allahu Akbar* at the beginning of *Salaah*. Thereafter, read the opening *Du'aa* and *Ta'awuz*. Then say *Takbeer* seven times. Recite *Faatihah* and any other *Surah* aloud. Make *Ruku'* and *Sajdah* as performed in other *Salaah*. When standing up from *Sajdah* for the second *Rak'h*, say the *Takbeer* as done in other *Salaah* and thereafter pronounce extra five *Takbeer* and complete the *Salaah* as normal. After performing *Salaah*, the *Imaam* will deliver two *Khutbah* reciting nine *Takbeeraat* in the first *Khutbah* and seven in the second one.

ACTS THAT ARE SUNNAH ON EID DAYS

1. To take a bath
2. To wear one's best clothes
3. To read the *Takbeer* aloud at home, in market and on the way from the early dawn of *Eid* night till the *Imaam* begins with the *Salaah*
4. To read the *Takbeer* after every *Fardh Salaah* from the *Fajr* of *Yaum Al-Arafah-Dhil-Hijjah* 9 till the *Asr* of *Ayyaam At-Tashreeq-Dhil-Hijjah* 13

QUESTIONS

1. What is the ruling concerning two *Eid Salaah*?
2. What is the method of performing *Eid Salaah*?
3. What acts are *Sunnah* on *Eid* days?

[1] Zenith

LESSON 20

SALAATUL JANAZAH[1]

ACTS COMPULSORY TO BE PERFORMED FOR DEAD PERSON

1. To give bath to the corpse
2. To shroud it
3. To perform *Salaah* for it
4. To burry it

These above-mentioned acts are *Fardh Al-Kifaayah.*[2]

METHOD OF GIVING BATH

Wash the corpse three time; fist time with berry leave, second time with water only and third time with camphor. It is *Sunnah* to cover the dead-body with cloth, put it on a high place and perform the *Ghusl* in privacy.

METHOD OF SHROUDING

It is *Sunnah* to shroud man's corpse in three cloths and woman's body in five cloths; lion-clothes, headband, shirt and two sheets.

OBLIGATORY ACTS IN FUNERAL PRAYER

1. To make intention
2. To say *Takbeer* four times
3. To recite *Suratul Faatihah*
4. To read *Durood*
5. To make *Du'aa* for the deceased after the third *Takbeer*
6. To perform the *Salaah* in standing position, if one can
7. To make *Salaam*

METHOD OF BURIAL

Bury the corpse at least in a grave that can prevent odour from spreading around and protect the body from wild animals. It is *Wajib*-compulsory to bury the corpse in a manner that it is facing the direction of *Qiblah*.

SUNNAH METHOD OF BURIAL

Put the corpse in a grave which is equal to the demised both in height and length. Thereafter remove the shroud from the face and turn it towards *Qiblah* placing the cheek on the ground. Then cover the grave with straw, mud, or plank. When the burial is complete, make *Du'aa* for the forgiveness of deceased.

JANAZA SALAAH FOR PREMATURE CHILD

If a child is born before completing six months of pregnancy, but it cries when it is born or the child is born after 120 days of pregnancy, the child should be buried through normal procedure; give *Ghusl* to the child, shroud the corpse and perform *Salaah*.

---

[1] Funeral Prayer

[2] If few people of the locality perform these rituals then these will be accomplished from the rest. But all will be sinful if none does them.

QUESTIONS

1. What rituals must be done for a deceased person?
2. How to give *Ghusl* to a dead person?
3. How to shroud the corpse?
4. What acts are *Fardh* in *Janazah Salaah*?
5. What is the method of *Dafn*-burial?
6. What is the *Sunnah* method of burial?
7. What is the ruling on *Salaah* for premature child?

LESSON 21
ZAKAAT

Zakaat is obligatory for every free, sane and adult Muslim who possesses the *Nisaab*.

OBJECTS ON WHICH ZAKAAH IS WAAJIB

1. Cow, buffalo, goat, sheep and camel provided that they are grazed on an open filed for a complete lunar year and the animals are not less than the *Nisaab.*
2. Gold, silver beside the jewels, which a woman is using, and business stocks when one possesses equal value to the *Nisaab* for a complete lunar year
3. Crop and fruit when they reach the *Nisaab*

NISAAB OF COW OR BUFFALO

The *Nisaab* of cow or buffalo is at least thirty. When they reach thirty in number, *Zakaat* will be compulsory. A one year old cow or buffalo is to be given in *Zakaat* out of thirty cows or buffaloes while a two year old one is to be given out of forty. The same formula will be applied to the rest.[1]

NISAAB OF SHEEP OR GOAT

The *Nisaab* of sheep or goat is at least forty. When there are forty sheep or goats, *Zakaat* will become compulsory. The detail of *Zakaat* is as follows:

1. A one or two year-old sheep or goat is to be given in *Zakaat* out of forty sheep or goats
2. Two sheep or goats have to be given out of one hundred and twenty one sheep or goats
3. Three sheep or goats are to be given out of two hundred and one sheep or goats
4. Four out of four hundred
5. Over four hundred, one sheep is out of every hundred sheep or goats

NISAAB OF CAMEL

The *Nisaab* of camel begins from five. Whoever possesses five camels, the *Zakaat* of camel will be *Wajib* for him. The detail is as follows:

1. One sheep is to be given in *Zakaat* for five camels
2. Two for ten
3. Three for fifteen

[1] After thirty for every ten cows or buffaloes one year will be added to the age of the cow or buffalo which is to be given in *Zakaat* e.g. a three year-old cow or buffalo for fifteen, a four year-old one for sixteen and like this the *Zakaat* of cow or buffalo will be paid.

4. Four for twenty
5. A one year-old camel for twenty five
6. A two year-old camel for thirty six
7. A three year-old camel for forty six
8. A four year-old camel for sixty one
9. Two camels of two year-old for seventy six
10. Two camels of three year-old for ninety one
11. Three camels of two year-old for one hundred and twenty one
12. Over one hundred and twenty one, a two year-old camel is for every forty and a three year-old one is for every fifty

NISAAB OF CROPS AND FRUITS

The *Nisaab* of crops and fruits is one twentieth of total product $\frac{1}{20}$ if they are fresh and have been irrigated while the *Nisaab* of shelled rice is one tenth $\frac{1}{10}$.

NISAAB OF GOLD AND SILVER

1. The *Nisaab* of gold is 20 *Mithqaal*[1]
2. The *Nisaab* of silver is 200 hundred *Dirhams*.[2] It is *Wajib* to give one fortieth-2.5 of both gold and silver in *Zakaah.*

NISAAB OF MERCHANDISE

If the value of merchandise though out the year reaches the value of either 7.5 *Tulah* of gold or 52.5 Tulah of silver then 2.5 of the whole merchandise will be given in *Zakaat*.

QUESTIONS

1. What is the ruling on *Zakaah*?
2. What are the objects on which *Zakaah* is *Wajib*?
3. What is the *Nisaab* of cow and buffalo?
4. What is the *Nisaab* of sheep and goat?
5. What is the *Nisaab* of camel?
6. What is the *Nisaab* of crops and fruits?
7. What is the *Nisaab* of gold and silver?
8. What is the *Nisaab* of merchandise?

LESSON 22

ZAKAAH OF FITR

It is *Wajib* for every sane and adult Muslim to pay the *Zakaat* of *Fitr* from him own self and all those whose sustenance is due on him, if he possesses extra wealth which is free from his essential needs and the need of his family members during the night and day of *Eid*.

HOW MUCH TO BE GIVEN IN ZAKAAT OF FITR

Four handfuls of the normal food, four kg of maize or its equivalent in cash or kind should be paid as *Zakaat* of *Fitr*.

[1] Equal to 7.5 *Tulah* = 87.48 grams

[2] Equal to 52.5 *Tulah* = 612.36 grams

WHEN ZAKAAT OF FITR IS TO BE GIVEN

It is to be given after the sunset of the last day of *Ramadhaan*. It is permissible to pay it at the beginning of *Ramadhaan*. But better to give it just after the *Fajr Salaah* before going for the *Eid Salaah*. It is forbidden to pay it after the *Eid Salaah*.

WHOM ZAKAAH OF FITR SHOULD BE GIVEN

Firtrah should be given to the following eight types of people or any of them who is living in the same town where the person paying *Fitrah* lives. The eight types of people are as follows:

1. *Fuqaraa* (those who possess more than basic need but do not possess wealth equal to the *Nisaab*)
2. *Masaakeen* (people who are extremely needy to the extent that they are forced to beg for their daily food ration)
3. *Wal-Aamileen* (those who are appointed by the *Islaamic* head of state or government to administer the funds of *Zakaa,t* though they are rich)
4. *Muallafatul Quloob* (the category of those whose hearts are to be reconciled in the interest of Faith and Muslims. It includes the rich as well.)
5. *Ar-Riqaab* (liberation of slaves and ransoming of the prisoners of war held by the enemy)
6. *Alghaarimeen* (those who are heavily indebted and not able to cope on their own)
7. *Fee Sabeelillah* (the needs relating to the defense and protection of faith and supremacy of the Word of Allah)
8. *Ibnussabeel* (those who are travelers in the view of *Shariah* and during the course of their journey do not possess basic necessities, though they are rich at home)

WHOM ZAKAAH CANNOT BE GIVEN

Zakaat cannot be given to the following people:

1. Rich
2. Slave
3. Non-Muslim
4. People whose sustenance is due on the person who is giving *Zakaat*
5. One who belongs to the family of *Banu Hasheem*
6. One who is from the family of *Banul Muttalib*
7. One who will use the *Zakaah* for *Haraam* purpose

QUESTIONS

1. Who should pay *Zakaah* of *Fitr*?
2. How much should be paid in *Zakaah* of *Fitr*?
3. When it becomes *Wajib*?
4. Who are the recipients of *Zakaatul Fitr*?
5. Who are not the recipients of *Zakaatul Fitr*?

LESSON 23

SAWM

It is to abstain whole day during the month of *Ramadhan* with the intention of fasting from all things that invalidate the *Sawm*.

WHO SHOULD FAST

Sawm is *Wajib* for every sane and adult Muslim who is capable and cleansed from *Haidh* and *Nifaas*.

WHEN TO BEGIN WITH FASTING

When the thirty days of *Sha'baan* month completes or the new moon of *Ramadhaan* is sighted, the *Sawm* should be observed from the next day.

FACTORS THAT INVALIDATE SAWM

1. To vomit intentionally
2. To reach something to the throat through mouth or nose
3. To have sexual intercourse
4. To masturbate
5. To observe monthly period
6. To discharge blood after birth
7. To apostatize

PEOPLE WHO ARE PERMITTED NOT TO KEEP SAWM

1. A sick person who fears that fasting may cause serious harm to him
2. One who sets for a long journey
3. A pregnant or breastfeeding woman who fears that fasting may cause serious harm to her own self or to the baby
4. One who is too old to observe *Sawm*

QADHAA OF MISSED SAWM

One who is permitted not to keep *Sawn* should make only *Qadhaa* of the missed *Sawm* later. But pregnant and breastfeeding woman should make *Qadhaa* and give *Fidyah* for every *Sawm* equal to that of *Zakaatul Fitr* when they do not fast because of the fear of harm to their children. One who is too old to observe fast or too sick to get recovery then such a person should give *Fidyah* for every *Sawm*.

SUNNAH OF SAWM

1. To make delay in partaking of *Sahoor* and make fast in breaking the *Sawm*
2. To make *Iftaar* with dates or water
3. To refrain from offensive talk
4. To give *Sadaqah* and recite the Glorious *Qur'aan* as much as possible

INVALIDATING SAWM BY SEXUAL INTERCOURSE

One who invalidates the *Sawm* by making sexual intercourse must make both *Qadhaa* and *Kaffaraah* of that *Sawm*.

KAFFAARAH
It is to set free a Muslim maid slave. If one cannot afford the one should observe *Sawm* for two months continuously. If not then one should feed sixty poor or give every one 2 kg of the normal food.

DAYS PROHIBITED TO FAST
1. Day of *Eidul Fitr*
2. Day of *Eidul Adhaa* and Days of *Tashreeq*; 3 days following *Eidul Adhaa*
3. Day of doubt and the second half of *Sha'baan*, except one who has a past habit of fasting and the day of doubt or second half of *Sha'baan* fall under the day he is habitual of fasting.

DAYS RECOMMENDED TO FAST
1. Every Monday
2. Every Thursday
3. Thirteenth, fourteenth and fifteenth of each lunar month
4. The six days followed by the day of *Eidul Fitr*
5. The day of *Arafah*-9th of *Dhul-Hijjah*
6. The day of *Ashuraah*-10th of *Muharram* preceded or followed by a day

SAWM ON BEHALF OF A DEAD PERSON
One who dies without making *Qadhaa* of the *Sawm* which he has missed, the heirs or close relatives must feed sixty poor or keep fast on his behalf. A person who has got permission from the deceased or his heirs to fast is permitted to fast on behalf of the demised.

QUESTIONS
1. What is the meaning of *Sawm*?
2. On whom is it *Wajib*?
3. When should it be commenced?
4. What are the factors that invalidate the *Sawm*?
5. Who are permitted not to keep *Sawm*?
6. Who should make the *Qadhaa* of missed *Sawm*?
7. What are the *Sunnah* of *Sawm*?
8. What is the ruling concerning breaking the *Sawm* by sexual intercourse?
9. What is *Kaffaraah*?
10. Which days are prohibited to fast?
11. Which days are recommended to fast?
12. What is the ruling concerning fasting on behalf of a dead person?

LESSON 24
HAJJ AND UMRAH

Hajj and *Umrah* are *Fardh* for every sane and adult Muslim once in a lifetime, if one possesses the means to undertake the journey to *Makkah*.

ESSENTIAL ASPECTS OF HAJJ

1. To make intention
2. To stay in *Arafah*
3. To make *Tawaaf*
4. To make *Sa'ee*
5. To shave or shorten the hair of head

WAJIBAAT OF HAJJ

1. To put on *Ihraam* from the *Meeqaa*[1]
2. To stay for one night in *Muzdalifah*
3. To spend a night in *Mina*
4. To make *Ramee* of *Jamaraat*
5. To perform *Tawaaful Widaa'* while leaving *Makkah*

SUNAN OF HAJJ

There are many *Sunnah* acts in Hajj. Few of them are as follows:

1. To take a bath before putting on *Ihraam*
2. To have a bath before staying in *Arafah*
3. To bathe before making *Ramee* of the *Jamaraat* during the days of *Tashreeq*
4. To apply *Itr*-perfume before putting on *Ihraam*
5. To wear a new white loincloth and sheet
6. To read *Talbiayah*
7. To make *Zikr*-remembrance of Allah
8. To stay and make *Du'aa* at *Masharil Haraam*

NOT PERFORMING ANY ESSENTIAL ASPECT OF HAJJ

When someone does not perform any essential aspect of *Hajj* or *Umrah*, he will not take out his *Ihraam* till he performs that aspect beside staying at *Arafah*. He will take out his *Ihraam* performing *Umrah* and sacrificing an animal inside the *Haram*.

NOT PERFORMING ANY WAJIB OR SUNNAH

When someone leaves off any *Wajib* then he must slaughter a sheep inside the *Haram*. If he cannot then he should fast three days before the day of *Nahr*-10th of *Dulhijjah* and sever days after he returns home. There is no penalty for one who leaves off any *Sunnah*.

ACTS FORBIDDEN IN THE STATE OF IHRAAM

1. To wear stitched garments (men)
2. To cover head (men) and to cover face and palms (women)

[1] Places marked out on different sides of the city of *Makka* which can not by passed by a pilgrim coming for the *Hajj* or *Umrah* from a place lying beyond them without putting on the *Ihraam*

3. To apply perfume
4. To apply oil to hair and comb it
5. To clip nails
6. To pull out hair
7. To have sexual intercourse
8. To get married
9. To hunt land game
10. To cut the tree of *Haram*

PENALTY FOR COMMITTING FORBIDDEN ACTS IN IHRAAM

When someone commits any of the above-mentioned forbidden acts in the sate of *Ihraam* then he should slaughter an animal and distribute its meat between the poor of the *Haram*. If he cannot then he should feed six poor or give each of them 3kg of wheat. But there is no penalty for getting married. If some one makes sexual intercourse purposely then the *Hajj* will be invalid. If someone hunts a land game then he should purchase an equivalent animal and slaughter it for charitable purpose or feed poor with the equivalent value of that animal. If someone cuts any tree of *Haram* and the tree is big then he should sacrifice a cow and if the tee is small then he should slaughter a sheep and distribute its mean between the poor therein.

QUESTIONS

1. What is the ruling concerning *Hajj*?
2. What are the essential aspects of *Hajj*?
3. What are the *Wajibaat* of *Hajj*?
4. How many *Sunnah* are there in *Hajj*?
5. What is the ruling concerning leaving off an essential part of *Hajj*?
6. What is the ruling concerning leaving off a *Wajibab* or *Sunnah* of *Hajj*?
7. What types of acts are forbidden in the state of *Ihraam*?
8. What is the ruling concerning committing any forbidden acts in the state of *Ihraam*?

LESSON 25

CONDITIONS FOR TAWAAF AND SA'EE

CONDITIONS FOR THE VALIDITY OF TAWAAF

1. To purify from both major and minor impurities
2. To cover the *Satr*
3. To commence from *Hajar Al-Aswad* in a manner that the left shoulder facing it
4. To make *Tawaaf* keeping the *Ka'bah* towards the left shoulder
5. To not make any intention other than *Tawaaf*
6. To make *Tawaaf* seven times
7. To make the intention of *Tawaaf* ,if it is beside the *Tawaaf* of *Hajj*

CONDITIONS FOR THE VALIDITY OF SA'EE

1. To make *Sa'ee* after a valid *Tawaaf*
2. To begin *Sa'ee* with *Safaa* and complete at *Marwaah*
3. To make *Sa'ee* seven times

FACTORS THAT INVALIDATE HAJJ

Sexual intercourse invalidates *Hajj* when it is committed intentionally. But the ritual of *Hajj* must be completed and *Qadhaa* will be made later on. The transgressor should slaughter a camel as penalty. If he does not get, he should slaughter a cow. If he does not then slaughters seven sheep, and if not then he should purchase some food equivalent to the value of a camel and distribute amongst the poor. If he fails then he should judge the food he was supposed to purchase and fast; one day for each 2kg.

ONE WHO FAILS TO PERFORM HAJJ

One who fails to perform *Hajj* because of oldness or sickness where there is no hope for recovery then he should send someone to perform *Hajj* on his behalf.

ONE WHO DIES WITHOUT PERFORMING HAJJ

One who dies while *Hajj* was *Fardh* on him but could not perform it then his heirs must take out the expenses from the wealth he left behind and send someone to perform *Hajj* and *Umraah* on his behalf.

IHSAAR-PREVENTION

It refers to every type of prevention which does not permit a *Haji*-pilgrim to complete his *Hajj* and *Umrah* in any cost. In such a situation the *Haji* should take out his *Ihraam* by slaughtering a sheep and shaving his head.

QUESTIONS

1. What are the conditions for the validity of *Tawaaf*?
2. What are the conditions for the validity of *Sa'ee*?
3. What are the factors that invalidate *Hajj*?
4. What is the ruling concerning a person who fails to perform his obligatory *Hajj*?
5. What is the ruling concerning a person who dies without performing his obligatory *Hajj*?
6. What is *Ihsaar*; prevention?

****